

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.—G. ROBINS, EDITOR.

\* WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. IV.

## CONDITIONS.

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From the Recorder & Telegraph.  
RECENT INTELLIGENCE FROM RUSSIA.

We have been favoured with recent intelligence concerning the interests of religion in the southern provinces of Russia, situated around the Black Sea, from a gentleman who had for twenty years resided at Odessa, and who a few weeks since arrived in this country from Smyrna. It certainly must be gratifying to every friend of Zion, to learn that even the iron-handed despotism which so long has endeavoured to shut out the light of liberty and religion from the stupid mass of the Russian subjects, has not been able to expel and exclude every ray of the Sun of righteousness from their minds.

A revival of religion took place in 1816 or 17 in the kingdom of Bavaria; where, as is well known, the prevailing religion is the Roman Catholic. Three of the Catholic priests were then, by Divine grace, brought to see the truth as it is in Jesus, and began to preach his Gospel in its purity, which had not been done in this country for many years. Their names are Boss, Gossner, and Linde. Persecution was the immediate consequence of their pious zeal. They were obliged to leave their native country, their friends and newly converted hearers. Boss went to Prussia, where he died in the beginning of the present year. Linde fled to St. Petersburg, where the Emperor Alexander had invited him to become Provost over the Catholic Church. It seems indeed astonishing that the Pope or the Catholic clergy in Bavaria, did not attempt to hinder the departure of this extraordinary man; and still more so, if it is considered that Linde had already been put in prison on account of his preaching, and that no doubt his bitter enemies intended to send him to Rome in order to be punished for apostacy. In the providence of God, however, and probably through the means of Prince Gallatin, the Emperor Alexander heard of these excellent men, Linde and Gossner, and of their sufferings for righteousness' sake. He addressed himself immediately to the King of Bavaria, requesting him to send them to Russia, as they could not live in peace with their Catholic brethren in Bavaria. The King complied, as he at that time durst not refuse the Emperor's requests. Linde was then set at liberty, and permitted to go to Russia, and Gossner followed him soon after. Through the influence of the Russian Ambassador, Linde was even allowed before his departure to deliver a farewell sermon to his congregation and Christian friends. The government, however, apprehending some commotion among the people because of his departure, took the precaution to place two soldiers behind the preacher on the pulpit. The congregation being too numerous to have room in the church, the pulpit was erected on the wall of the church-yard, where Linde preached to about twenty thousand persons collected around the church on the slope of the hill on which it stands. Many credible eye witnesses have estimated the numbers present at this affecting scene not to be less than what has been stated. After having finished his sermon, he commanded the brethren to God and to the word of his grace, and prayed for the pardon of all his enemies and for their conversion, and then immediately departed with a few brethren for Russia. This day was so remarkably blessed, that even many of the soldiers, who were appointed to guard the congregation, were truly converted to God, and joined the brethren; who, however, were constantly persecuted and are still persecuted and oppressed even to this moment. But they have the word of God, which is able to build them up, and to give them an inheritance among all them which are sanctified. Boss, Gossner, and Linde, had remained their short time by distributing

Bibles and New Testaments, and as many of the words of Thomas A. Kempis and Gerhardt Tersteegen, as they could. Linde, on his journey to St. Petersburg preached in many places in Germany, where brethren were to be found; until he reached his place of destination, where he immediately proceeded to proclaim the plain and unadulterated truths of the Gospel.

It may be well to observe in this place, that the Pope has no direct or controlling influence over the Roman Catholic Churches in Russia, inasmuch as the minister of the ecclesiastical department of government superintends the concerns of all churches and denominations within the limits of the Russian Empire. Prince Gallatin filling this high office at that time, was consequently able to protect Linde from the enmity of the Pope and his adherents.—Linde's preaching in Petersburg was much more successful than could be expected in a capital, where luxury and pride pervade nearly all classes of society; where either superstition and unbelief, or a stupid indifference, had infected all Christian denominations; and where even the Moravian church, which has always been a light in the darkness of Russia, was in a dangerous spiritual slumber.

As soon as Linde began to preach, the Gospel proved, as it ever will when faithfully exhibited, to be a fan in the hand of the Lord, by which he purged his floor, separating the wheat from the chaff. Many arose and spoke reproachfully against the cause of God, making sport of the revival, and calling it folly and fanaticism; but many on the contrary redeemed this precious time, this day of salvation, rejoicing in the tender mercies of our God, by which the day-spring from on high had visited them. Roman Catholics and Protestants, and even Russians of higher rank, gave each other the hand of brotherhood, and while looking on each other as brethren in the Lord Jesus Christ, never thought about different denominations, never mentioned Paul, or Apollos, or Cephas; but were all one in Christ. This revival in St. Petersburg was very extensive and powerful. Persons of the highest rank and people of the lowest estate partook of its inestimable blessings. Even the imperial family were at that time brought under serious concern for their souls, and some of its members under deep conviction of their sinfulness, and of the necessity of true repentance, and of faith in Jesus Christ; that is, as far as man can judge of things so delicate as true repentance and conversion.

Linde left St. Petersburg in the autumn of 1820, when he went to Odessa. He was succeeded in his pastoral office by Gossner, who laboured to carry on this glorious work with the same zeal, and in the power of the same spirit through which it had begun, and perhaps with a yet more exalted measure of Christian wisdom and pastoral prudence, as he is a man of uncommonly quick discerning spirit, and much experienced in the Gospel ministry. The cause of Linde's coming to Odessa was as follows: Many of his hearers in Germany expressed before his departure for Russia, a strong desire to follow him into that country, in hopes thereto enjoy under his preaching that liberty of conscience, which they had no prospect of enjoying where they were. Linde being frequently sent for by the Emperor Alexander during his stay at St. Petersburg, spent many a retired hour with him in conversation on religious subjects, and had thus ample opportunity of introducing the desires of his German brethren to the Emperor's notice in the most favourable and effectual manner. The Emperor granted their petitions with the greatest readiness, and gave Linde permission to settle with his brethren on as much land as might be necessary, and in whatever part of the Empire he should choose; promising at the same time every possible assistance on his own part, not only to forward the intended settlement, but also the establishment of a missionary Institution, which Linde had in contemplation. As Linde preferred the Southern part of Russia, and his choice met the Emperor's approbation, he immediately repaired to Odessa, in order to select in the adjacent territories a tract of land suitable to his purpose; here he remained above a year, being in the Providence of God designed to be a great blessing to that city, which is opulent and growing, with a population of about 40,000 inhabitants. Our informant tells us that he at this time (1820) lived in Odessa. The moral condition of the place was deplorable. As far as he knows, not a Christian could be found. There were meeting people enough, who were

very diligent in going to church, and highly applauded every sermon they heard; but never carried any into practice; "hearers enough, but no doers; believers enough, with the mouth and even with the understanding, but no one a believer in his heart." "Christians enough, and yet no Christians at all." But as soon as Linde began to preach, the state of things altered at once. The word of God was again a fan in the hand of the Lord, by which he purged his floor. In many families two were against three, and three against two; the father against the son, and the son against the father, &c. (Matthew 12, 53.) Faithful believers were daily exposed to mockery and scorn from opposers, and threatened with exclusion from the Catholic chapel in which Linde used to preach, who was himself several times threatened with death as soon as he should ascend the pulpit again. But Satan is a coward, who always seeks to terrify by empty threats which he has no power to perform, and bites his chains in impotent rage against the lion of the tribe of Judah, who has rebuked and withheld him, and who will finally destroy all the works of the devil.

Another eminent man, whose name ought not to be left to oblivion, is John Saltel, a Missionary among the Jews at Odessa, and a pupil of the Missionary Institution at Baise. He laboured with great ardour in union with Linde, and preached once a fortnight in the Church of the Protestants. The memory of this dear young man must ever be precious to all who have made his acquaintance or enjoyed his preaching.

[To be continued.]

## PORT ROYAL—JAMAICA. BAPTISMS.

Under date of 8th August, Mr. Coulart gives the following account of visit paid to this town, the ancient capital of Jamaica, where preaching has been maintained for several years, by our Missionaries from Kings-

ton. Last Saturday week, Messrs. Tinson, Knibb and myself, took a row to Port Royal, in the cool of the evening, that we might be ready at an early hour to baptize a few people there, who had been waiting some considerable time for the administration of that ordinance. A few of the number had told their simple and acceptable tale in Kingston years before, but could never obtain leave at the times of baptism, to be present with us, and consequently were obliged to remain where they were. Others had given a very pleasing account of the change of heart they experienced, to Mr. Knibb, and some of our deacons, who had at various times waited upon them for that purpose. Many of our people had preceded us on the Saturday, to erect tents at the sea side, for the accommodation of the baptized. These were completed when we got down, and also two lines of posts and ropes were run into the sea, to guide us to a suitable depth, and to keep off the spectators. We understood that the white inhabitants were highly pleased with the preparations made; and that a gentleman of influence there had furthered the work as much as in his power, by lending sails, ropes and posts. Some of the most respectable inhabitants of the town, were very desirous of being present in the morning at the administration of the ordinance, and we believe, did not go to bed at all, but sat up and entreated the people to sing hymns to keep them awake.

At five o'clock on Lord's day morning, we got into a canoe, and were soon at the appointed place, when there were present canoes and spectators beyond our numbering. Mr. Knibb stood on a bench at the edge of the water, and gave out the hymn, "Jesus, and shall it ever be," &c. The great majority of the people were as still as death, and the sea itself, as far as we could see, appeared hushed and listening to the unusual song. Mr. Tinson prayed—after which, I went into the sea until I found suitable depth and good standing. There, after speaking a few words to the very respectable audience crowded into the canoes, which formed a complete crescent before me, I baptized seventeen persons in the name of the adorable Trinity. Our hopes and our prayers are, that they may endure to the end. This we know, that God, who we hope called them out of darkness, can insure; though they live in a spot once, if not now, notoriously depraved. The whole scene around us was exceedingly pleasing. The broad and still expanse of water had fine effect upon the mind, as it lay shewing, on its mirror-like surface, the various features of that peaceful day—the day of God. The fort upon our right, which looks fiercely over the sea,

was manned with ladies, or with the sons of peace; who came to satisfy their curiosity, and bid us God speed, in the labours of the Missionary field.

The report of our Sabbath morning labours having got abroad for some days previous, curiosity was excited to such a degree, as would have induced you to suppose either the old inhabitants had arisen to witness a scene so novel, or that Jamaica was come with her many-coloured population, to spend her Sabbath in Port Royal. We hope to go down next Lord's day, to form the members there into a little Church; as many are servants, and cannot attend in Kingston above two or three times a year, if at all. There are now in Port Royal about 150 members, that we shall dismiss from our Church in Kingston; with the hope that Mr. Knibb chiefly, and some one of us when he cannot, will be able to supply the spiritual necessities of these poor people.

Amidst what is painful, there is some little of what is cheering. When I arrived in Kingston first, we had but one small Church, and one place of worship, small and inconvenient, on the whole Island; Moses Baker's excepted, which was 11 miles or more, distant. Now I bless God that I have lived to see nine decent places dedicated to his service; and four promising, very promising places, where great numbers are waiting with prayers and tears, for some good men to instruct them in the kingdom of God.

Yesterday we baptized 45 in our chapel. The chapel was crowded to excess at an early hour, and we had many very respectable people present; who with the rest, were remarkably attentive and still during the service. All classes here behave with unspeakably greater decorum, than many of the lower classes in England. I have never seen an indecorous act in the West Indies, on such occasions. I think both the coloured and the black people, manifest great veneration for religion.—London Baptist Magazine.

From the Christian Watchman.

## INSTALLATION.

On Wednesday, the 24th inst. the Rev. CYRUS PITTS GROSVENOR, A. M. was installed Pastor of the First Baptist Church in this city. The Introductory Prayer was offered up by the Rev. Daniel Sharp, Pastor of the 3d Baptist Church; the Sermon was by the Rev. Mr. Wayland, the late Pastor; the Address to the Pastor and Church, and Society, was by the Rev. Joseph Grafton, Pastor of the Baptist Church in Newton; the Right Hand of Fellowship was presented by the Rev. James D. Knowles, Pastor of the 2d Baptist Church; and the Concluding Prayer was by the Rev. Bela Jacobs, of Cambridge. The several exercises were highly pleasing.

The Sermon, preached by the late Pastor, was from Acts vi. 4—*We will give ourselves continually to prayer, and to the ministry of the word.* The duties of private, personal religion in the minister of the Gospel, are here very distinctly implied, and considered as essential to the faithful discharge of his more public duties, particularly the ministry of the word. This ministry was considered by the Apostles as of such an important character, that they could not find it their duty to attend even to the services of charity. Their command to the Church was, to "look out from amongst themselves, men of honest report, and full of the Holy Ghost and wisdom," whom they might designate to attend to this business. Mr. Wayland took occasion here to remark on the responsible and high character of the duties, pertaining to a Minister of the Gospel; and gave it as his opinion, that the care of the more general interests of religion, instead of being chiefly confined to, and transacted by men in the sacred office, thus diverting their attention from their peculiar sphere of action, should devolve on laymen. It will be recollected that some months since, we gave a similar opinion. The first great duty of a minister of Christ, is his own personal piety, that by this medium he may the more forcibly impress truths respecting the soul and eternity, on the consciences of his hearers. And his other peculiar and appropriate avocations, give a distinctness to the requirement which Paul made of Timothy, "Give thyself wholly to these things, that thy profiting may appear to all." These ideas we consider of the first importance, for the very obvious reason given by the same apostle, "that the ministry be not blamed." Mr. Wayland spoke with much effect on the apparently low attainments in piety of some, the course of their movements resembling the monotony of a machine, the weighty principles of reli-

gion having but little power on their consciences, to awaken in them an interest. Others rose a grade higher in their practical convictions of moral obligation; but yet fell far short of that self-devotion to God and his cause, which the Gospel requires.

There was, he said, a character of piety, which might be emphatically denominated "a new creation," to which the Minister of religion should aspire.—Its lineaments may be distinctly recognized in such men as Brainerd, Henry Martyn, Samuel Pearce, and others. It is a self devotion to God and his interest, which discovers itself in the most unaffected humility, in substantial acts of self-denial, and in fervent prayer. It strengthens the original powers of the mind, and concentrates exertion. It is apparent in a purity and simplicity of purpose, which leads to the most vigorous exertion. This high character of piety, in which it may be seen that a man is "full of the Holy Ghost and of faith," is the grand duty of the Minister of Christ to maintain, as most eminently "his professional reputation."

Mr. Wayland deservedly reproved that indolence, which is too generally the character of our race, that prevents not only moral improvement, but also intellectual culture. When we think of the capacities of man, and what he might be, we deeply lament over what he is. The subjects with which the student in Theology should be familiar, not only as matters of speculation, but of deep feeling, are such as tend to expand the mind, and elevate the mental powers. He who has the deepest sense of religion, the clearest views of the perfections of God, of his inflexible love, and the highest estimate of his favor; he who discovers the worth of his soul as immortal, and the fearful state of those who reject the Saviour, and perish without hope,—will associate in his mind, and refer to the final decisions of the judgment, all the objects in nature, and all the events in life. By the awards of that day, he will estimate all these.—Mr. Wayland was copious and peculiarly impressive on the idea, that humility is the grand virtue, through which a rapid progress may be made in the search after truth. He is the wisest in philosophy, who follows nature with the greatest simplicity; and he is the wisest in the grand article of religion, who permits revelation to speak in its own language, and who receives its truths and its precepts with unfeigned humility. We may go to revelation in the pride of intellect, with pre-conceived opinions and feelings, of what it ought to tell us; we may be led to imagine that it does tell us what our evil hearts desire, and we may find disciples whom we can persuade to believe as we do; but in this way, we cannot learn the truth; and never shall we learn it, till with unfeigned humility we fall at the feet of revelation, and bow to the authority of God.

The Bible is in morals, what the universe is in physics, a system of facts; but to the man who rejects these facts, it is a sealed book. The learned, the able, and the eloquent, may tell us what the Bible ought to say; but our inquiry should be, what does it say? Mr. Wayland spoke in a very happy manner, of the feelings with which we should read the Bible; illustrating it by the ideas, that in order properly to understand a book, there must be in us a sympathy with its author. The Bible was written by men, under a power of the strongest excitement. Fully to apprehend their meaning, we must sympathize in their views. When David, with overwhelming sensations, penned the psalm containing this declaration, "O Lord, thou art my God," he undoubtedly felt as no undevout man possibly can feel; and should such an one read the passage, it is impossible, with his temper, that he should see its beauties. Neither can we truly understand the doctrine of the Bible, without a practical subjection of the heart to its authority. He only who "doeth the will of God, shall know the truth of his doctrine." God will resist the proud, but will give grace to the humble. The meek will be guide in judgment,—the meek will be teach his way.

On this occasion, Mr. Wayland made a most affectionate farewell address to the Church and Society, recalling tender remembrances, and devoutly imploring blessings on his brethren.

From the Christian Watchman.

## JOHN BUNYAN VINDICATED.

MR. EDITOR.

I read in your paper for the 5th of 1827, an article which refers to a tempt to deprive the honest John Bunyan of the credit, of being Pilgrim's Progress. Some in other papers

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addition that the work was read in Dutch, French, and Spanish, before Bunyan was born. What could induce any man to venture such an assertion, without the slightest evidence, remains unaccounted for. Many of your readers have derived amusement and moral improvement, from reading the works of Bunyan; and to these, if the assertion has produced the slightest suspicion, its influence must be painful in proportion to that suspicion. I have my doubts, Sir, whether the London Times ever contained the article, and if it did, it is not of much importance, except to the character of Bunyan, who was the author of Pilgrim's Progress. If the work be a fair delineation of character, in the department which it occupies, it will support its credit with competent judges, in spite of all opposition. Paradise Lost would be read and admired, if its author were not known; so will the work in question, as long as there are people found who know the theory, and observe the working of human intellect, and the phenomena of the passions under moral and religious excitement—However, as in the perusal of any work of genius, we derive additional pleasure in referring to its author, it may be desirable, though not indispensable, to repel the slander thus cast upon the memory of the deceased.

It will occur to your readers, that the only evidence which can be adduced, after a lapse of one hundred and fifty years, must be that which is called presumptive. But this may be full and clear enough, to carry conviction to every one who is not the slave of prejudice.—With your permission, I will furnish this evidence.

I suppose it is generally known that when Mr. Bunyan began to preach the Gospel, he was notoriously illiterate; so much so, that neither then, nor at any subsequent period, was he able to write his own language grammatically. His poverty, and the troubles of the times in which he lived, prevented his having any aid of a literary nature after this. His characteristics were, a powerful intellect of the first order. A strong imagination, which found in his judgment a master and dictator. A remarkably tenacious memory. A habit of observing minutely his own thoughts and passions, and tracing with the utmost patience, those of others in all their most secret windings. Unbending and unusual application to the sacred Scriptures. Great tenderness of conscience, and a habitual close-walk with God. Many families, whose ancestors were intimately acquainted with him, are in the habit of saying to this day, "No man could say ten words in Mr. Bunyan's presence, without his knowing his whole character."—These, Sir, were his qualifications for authorship.

I would ask, suppose there had been any ground of suspicion that he was not the author of the work, would that suspicion have slept with his numerous enemies for 150 years? As the Pilgrim's Progress has excited so much notice thro' the whole Christian world, if Bunyan were not the author, can we believe that its author would not be known? If Bunyan translated the work, he must have studied the language in which he found it. It is not likely he could do this, without its being known at least to his friends. Such a thing doubtless would have leaked out in time. If he had studied a foreign language, he must have acquired the science of grammar. This, it is well known, he never possessed.—The intimate intercourse between the clergy of England, Holland, Germany and France, during the life of Bunyan, must, we suppose, have led to a detection, if he had translated the work from a foreign author.

We, Sir, consider an unprovoked attack upon any man's reputation, a species of high crime; and the aggressor is viewed by us as an assassin of the darkest shade. But if such an attack be made, with a view of depriving a multitude of innocent enjoyment and pleasure, such as has resulted from reading the works of Bunyan, the crime receives an accession of atrocity. In the instance under consideration, with all this turpitude, we have seen the desecrating hand, dealing obliquity to the consecrated ashes of the just.

Yours, &c.

GEO. K——, H——, Mass.

A warning to Pædobaptists. from the Connecticut Observer of the 22d of January; or Old Light from Virginia, revived and improved.

The following was published in the Connecticut Observer, of the above date.—We deem it too insignificant to deserve a serious attention.—We are surprised to find it in so respectable a paper as the "Observer." It was circulated with great industry by a zealous proselyting member of a Pædobaptist Church in this town, in the form of a Tract; and some Baptist families were in this way, favored with a copy of it 12 or 15 years ago.

If it were necessary, or expedient, the Baptist Church might meet this kind of testimony, with a reference to more than twice ten thousand instances, in which persons have left the Pædobaptist connection and united with the Baptist Church, under a solemn conviction that the Church which they left, had departed from the plain command of Christ in regard to baptism, and its subjects: and among them they might count many able divines. "But we have a more sure word of prophecy, whereunto we do well to take heed."

Near the restoration of Charles the Second, Holland became the resort of a large body of English Episcopal Clergy, who afterwards returned with that Prince, at the termination of the Commonwealth. These were enemies, slanderers and cruel persecutors of Mr. Bunyan. Some of them had been his companions in France and Spain, before he came to the Netherlands. The world knows that they wanted neither natural ability, a disposition for research, or acquaintance with books or authors. These men lived, and read Bunyan's Pilgrim when it was published. Among these, some of whom were eminent writers, might be found those who were highly qualified both by means, and disposition, to detect the fraud, if there had been any. Yet these men, who procured his imprisonment for twelve years, allowed him the credit of writing the Pilgrim; and it seems, transferred the honor of the discovery to a newspaper Editor at this distant period, who comes forward with a bare assertion, without any proof!

Howard, the celebrated philanthropist, communed with the Church at Bedford, where Bunyan had been pastor. On one of his visits to Rome, he was introduced by the sovereign Pontiff to see the Vatican Library. As he was looking round, the Pope placed his finger on the works of John Bunyan, translated into Latin, and handsomely bound, and said, "I suppose you have heard in England of that ingenious author." Who can suppose a moment, when he considers the celebrity of this Library, the care in furnishing it, the large number of learned visitors to it annually, from all civilized nations, that a fraud so gross could be practised upon them? In whatever point of light we view the fact last referred to, whether we consider the tenacity of the Papists in the honor of authorship, or their prejudices against the reformed religion, or their antipathy to England as their formidable rival, we may reasonably suppose, if a doubt had ever been suggested upon the origin of that work, they would have been the first to avail themselves of it; yet they leave the venerable character of Mr. Bunyan unimpaired.

I will mention one more circumstance, and leave your numerous readers to form their own opinions upon the subject in dispute. A younger branch of a titled family in England, graduated at the University of Cambridge during the commonwealth. He imbibed, while at College, the sentiments of the Baptists. On his return home, his father, who was a high Episcopalian, told him peremptorily that he must either renounce his religious opinions, or be disinherited and disowned. The youth replied, that in all things where conscience did not interpose, he was ready to obey; but in this affair he had no choice. His father, the Baron of Barham down in Kent, dismissed him, to return no more. He retired to Luton, a small market town in Bedfordshire, and opened an Ironmonger's shop. He was highly respected, and accumulated considerable wealth. Mr. Bunyan and he soon became intimate friends, and this gentleman corrected, and prepared all Mr. Bunyan's works for the press. The family name of the Baron was Gutteridge. From this gentleman originated the Gutteridges, who have ever since been so numerous among the Baptists in that neighborhood. He originated the Baptist Church at Luton, and there have, since his time, been thirty-six members of that family and name in that Church at the same time.—There are several at this day. A reputable member of that Church of the Gutteridge family, related to me the above twenty years ago, adding, the family had the original manuscript of all his works, which were so miserably written, that they were almost unintelligible. The ideas were Bunyan's, the language and grammar were Gutteridge's.

We, Sir, consider an unprovoked attack upon any man's reputation, a species of high crime; and the aggressor is viewed by us as an assassin of the darkest shade. But if such an attack be made, with a view of depriving a multitude of innocent enjoyment and pleasure, such as has resulted from reading the works of Bunyan, the crime receives an accession of atrocity. In the instance under consideration, with all this turpitude, we have seen the desecrating hand, dealing obliquity to the consecrated ashes of the just.

By the grace of God assisting me, I engage for the future, to be more considerate and circumspect in my walk; and to honor my holy profession by a humble walk with God, and steadfastness in the faith and order of the Gospel.

I sincerely ask the prayers of all God's people, that I may be preserved from all errors, in future; and carefully adorn the doctrines and institutions of God our Saviour, in all things; and at last be found to divine acceptance.—Amen.

We will only remark further, that there appears to have been a little "pious fraud" practiced, in the caption of the confession.—Who wrote the confession, or the caption, we know not; but it is worthy of note, that the assertion in the caption, that Mrs. Jackson "was urged away from the Congregational Church," forms no part of her statement, as appears by the document itself. We will not comment further, but present the article to our readers as we find it.

From the Connecticut Observer.

THE HONORABLE AND PIOUS CONFESSION OF MRS. ELIZABETH JACKSON,

Before the Congregational Church in Williamstown, Va and the Baptist Church in said town, June 3, 1805." Note;—Mrs. Jackson was urged away from the Congregational Church, was immersed and united with the Baptists, and returned from them to her first Church, with the following confession:

REV. AND BELOVED.—

"In my infancy, I was dedicated to God in baptism, by my parents; and when I had arrived to adult years, (as I humbly hope,) I was brought to embrace that righteousness of faith in Christ Jesus, of which water baptism is an outward seal; and professing, publicly, this my faith, and entering into covenant with God's people, I think I understandingly took my baptism, and made it my own act. I thus acknowledged the same faith which my parents did; and of which the baptism I had already received, and in my personal dedication renewed, was an outward seal.

"But afterwards, having some observations off-red, as though what my parents had done, could not answer my duty for myself; I was, for a time, considerably tried upon the subject.

"But without due consideration in examining for the light of the Scriptures upon this important point; in a hasty and inconsiderate manner, I consented to receive that ordinance again, by immersion: in the doing of which, I humbly conceive, I have not only renounced all that my parents had done for me, in baptism, and what I had done by receiving it as my baptism, and what I had done for my children: but also I have trifled with this divine institution, and have broken covenant with God, and have justly offended the great Head of the Church. For which I desire to take shame to myself; and to humble myself before God and men; and to ask pardon and forgiveness.

"To God, I earnestly pray, that he would graciously pardon this, my grievous offence against him and his holy institutions; and again lift on me, a vile sinner, the light of his countenance. I ask the forgiveness of all my christian friends, whom I have offended by this my hasty, wicked and unjustifiable conduct.

"By the grace of God assisting me, I engage for the future, to be more considerate and circumspect in my walk; and to honor my holy profession by a humble walk with God, and steadfastness in the faith and order of the Gospel.

I sincerely ask the prayers of all God's people, that I may be preserved from all errors, in future; and carefully adorn the doctrines and institutions of God our Saviour, in all things; and at last be found to divine acceptance.—Amen.

ELIZABETH JACKSON."

MR. EDITOR,

The preceding is the very confession, word for word, of Mrs. Jackson. As it is well calculated to put Pædobaptist professors on their guard, against those who loudly declare their baptism good for nothing, you are requested to publish and preserve it in your useful paper, by

I. O. T. A.

After we had written our remarks, to accompany the above confession from the "Observer," we were handed, by a respected correspondent, the following communication on the same subject.

For the Christian Secretary.

"Connecticut needs a paper devoted to her own interests."—Conn. Obs.

MR. EDITOR.

In your paper of week before last, were some remarks on the perversion of men's reason, by an "Observer." The same person sees another, and (he thinks) a similar perversion of reason, in "The honorable and pious confession of Mrs. Elizabeth Jackson," inserted in the Connecticut Observer of the 22d inst. I am not certain which of the two, whether Mrs. Jackson or the Rev. Editor of the "Observer," is the most unreasonable in this case. The whole tenor of the "confession" seems to me unreasonable; and the avowed object for which it is inserted in the "Observer" is, if possible, not only more unreasonable, but weak almost beyond a parallel. It is so much of the nature of "old wives' fables," as to render it beneath a serious stricture; however abundantly it furnishes matter for animadversion. I cannot however forbear one remark.—Mrs. Jackson says she was dedicated to God in baptism by her parents, in infancy; and afterwards in adult years, was brought to embrace that righteousness of faith in Christ, of which water baptism is an outward seal. I could but commiserate the distressed woman,

who professedly proceeding upon the principle on which God dealt with Abraham, was led into a gross *inversion* of the order of that proceeding; for Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised." But she received through the intervention of her parents, what she is pleased to call baptism, as a seal of the righteousness of that faith, which her parents perhaps hoped she might hereafter receive. Was not this like sealing a letter, or legal instrument, before writing it?

But as I trust you will aid those who so much desire the *preservation* and *perpetuation*, of this pre-eminent "guard" against declaimers, by publishing entire in the C. Secretary "The honorable and pious confession," I forbear comment, knowing full well that the common sense of every reader will furnish a volume; and at once expose to him the desperate measures to which Pædobaptists are driven, to uphold themselves and their Romish baptism. In the title of the confession, I observe that "honorable," is put before "pious." This I conclude alludes to the honor which cometh from men, and is so arranged, to operate as a stronger "guard;" for piety, uninfluenced by any "honor" but that which cometh from God only, has led tens of thousands to turn from infant baptism, to that of Jesus Christ and the Bible. The influence which the press has upon the mind of community, devolves great responsibility upon those who conduct it; and as the Editor of the Connecticut Observer sustains the double character, of a Minister of the Gospel and Editor, he must not think it amiss if upon this publication, I propose to his conscience a few plain questions.

1. Did you in your heart believe, that the publication of this confession at the present time, would promote a pious regard to the revealed will of the Lord Jesus Christ, rather than a blind adherence to that denomination, whose interest your paper is specially designed to promote, according to the motto at the head of his article?

2. When Baptists "loudly declare" that infant baptism is good for nothing, to those who are sprinkled in their infancy, are we to infer that you are completely destitute of Scripture to the contrary, from the circumstance of your resorting to this 22 year old confession: and is a resort to such authority, sufficient to settle a question of obedience of such magnitude?

3. In plain words, why did you not, like a Christian Minister, furnish your readers with a catalogue of Scriptures, pointing them to chapter and verse, to prove to these noisy Baptists the validity of infant sprinkling, and thus "guard" your endangered sheep by the sword of the SPIRIT; instead of operating upon two of the basest passions in man—pride and fear?

4. Was it not supposed that the confession would, and was it not intended that it should, operate upon the minds of weak and uninformed christians, to prevent a pious and prayerful examination of the Scriptures, upon the subject of baptism; by representing that some good woman had cried to God for mercy, as a "vile sinner" and trifler with divine things, for renouncing infant baptism?

5. Do you sincerely believe it to be the duty of all, who have forsaken their former childish confidences, and submitted to the baptism of the Bible, to return with a confession similar to Mrs. Jackson's?—If it was her duty, it is equally the duty of all. Why then do you not demand it of them like a Christian; showing them your Scripture authority for it, and requiring them to conform?

6. Is it not a matter of astonishment to you as well as others, that of the thousands who have forsaken infant sprinkling for Biblical baptism, confessions of this sin should be so very rare, that one, when obtained, should be in use 22 years; and still be preserved in the Church armory, for future use to unborn generations?

7. Are you not aware that Baptists feel themselves confirmed in their sentiments, by every such exposure of the inability of Pædobaptists to meet and overthrow them, upon Scripture authority; and that we feel a sort of obligation to you, for affording this indirect aid to the truth, however feeble, to say the least, they consider your efforts?

8. When you are hard driven by the scruples, which are often excited on the subject of infant sprinkling by the explicit word of God, is it not the habit of your order, to sweep away the whole cloud of troubles, by treating the mode of baptism as a mere non-essential trifle: and do you expect to stand at last better accepted of God for so doing? And do you not know that many of your church members, who are now holden in bondage by these half-broken fetters, are daily and candidly confessing that they were desirous of being divested of their shackles, that they might of their own free will, obey what is to them a plain command of God in the Scriptures, and be baptized? And do you not know that these are the people, who neglect to bring their infants into baptism?

Finally.—Would it not accord with the honest feelings of your heart, to acknowledge what numbers of your members

have, and are daily confessing, that they should be Baptists? Did not your Ministers tell the truth when they said, "that it was easier to row the bank side of the boat with one oar, than with ten?"

I ask no answer to these questions, only to your own conscience and to whom, Mrs. Jackson was urged from her Church; (for your correspondent affirms that she was so urged by her own conscience, under the light of the Scripture, and a sense of obligation to obedience; or was it something else?) But as I would not increase your difficulties, bear.

Query.—In what county in Virginia is this town? Has it ever contained a congregational Church? We ask for information.—Col. Star.

For the Christian Secretary,  
KILLINGLY, Jan. 24, 1823.  
MR. EDITOR,

For several years past, I have had the necessity of a more general, intense knowledge, of what the Great Church is doing through the mentality of his people; in order to determine my individual duty, in relation to the furtherance of his cause in the world. And my daily observation of me, that such information was needed in the community in which I reside.

In 1823 the "Christian Watchman" was presented to me, with a request I would become a subscriber for readily acceded to the proposal, and my expectations fully realized.

Last winter I was waited upon by the Editor of the "Christian Secretary," who solicited my patronage for the publication. After hearing a brief summary from him, I found that my feelings not only been anticipated by him, but of my brethren, and with satisfaction upon the subject that they had been faithfully obeying the Lord's command, and had determined to diffuse the needed intelligence among the Churches, and community—and were now calling on the brethren to supply the requisite funds. I could not hesitate in regard to this matter, and therefore gave the Editor my cordial support; and now state from actual experiment, am fully confirmed in my opinion, establishment and support of the God.

In this plan is embraced "within a wheel," for while we contribute to the support of Domestic Missions, and are thus engaged, we are at the same time fully prepared for our contributions, in the person of the Secretary.

While it may truly be said that the Bible and the closet, are the places where the Christian should acquire all path of duty, at the same time the Secretary does not aim to supplant them; its design is to encourage, and organize the vigorous exercise of all our social, and relative duties, as indispensably necessary to the maintenance of the vital principle of holiness.

As our understandings are darkened and unbelief, we need to array ourselves of all the lights which Providence may throw in our way; if we can be assisted by the light of the Word of God, or important subjects of Divine truth, or Christian duty, we shall embrace this privilege with thankfulness. And it is also useful to us, to be admonished to an attention to details, known, but neglected by us. In perusing of an Evangelical publication under the blessing of God, a valuable auxiliary to help us forward in the odyssey of life.

I need not remind my Christian friends, of the pleasure they have by learning through this medium, others possess the same views and feelings with themselves, upon a pleasant important subject. And how often we had our desponding minds cheered, comforted, in hearing of the power and vivacity of religion in the different lands—that the principles of rights and privileges, both civil and religious, are so fast gaining ground in the present day—that the kingdom of God is so rapidly rising on the ruins of darkness and sin; and that the influence of the Gospel of Christ is like a river, extending, deepening, and widening in its course, and scattering its waters to so many parts of this boundless desolate world. To behold the grandeur of "a river clear as crystal, proceeding from the throne of God and the Lamb," and to behold it receiving the streams of Christian benevolence, conveying the waters of life to the inhabiting nations; and to see the ground becoming a pool, and the land, springs of waters, is to consider an object most animating and glorious. It is to have a vision of that "which the prophets waited for," without the sight.

## CHRISTIAN SECRETARY.

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### OBSERV

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"Abi! (said the client,) my  
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The dulness and apathy of the  
ust be overcome, and their atten-  
gued, or I shall be in the utmost  
er." Turning to another, he said,  
do you plead a cause?" He an-  
"I believe, as you do, that I

overcome this dullness of the jury,  
pin their attention: and I find noth-  
will do this like new and original ideas,  
as they flow from my mind, on the  
of the occasion. Therefore, I nev-  
er any thing at all, and I have no  
ntion of much previous study.  
I do so, it would rather shackle  
forward to the jury such plain argu-  
and views of the subject, as occur  
while I am speaking; and enforce  
as well as I can." "Does this al-  
re gain the hearers attention," said  
client. "Yes," said the advocate,  
I feel engaged myself. But I must  
that this is not always the case. No  
not always feel alike lively and ani-  
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We have this day learned from Colebrook,  
that the shower of divine mercy continues to  
descend on the inhabitants of that town.

The time appointed for the council to meet  
at Vernon, to take into consideration the pro-  
priety of constituting the Baptized believers in  
that place, and vicinity, into a Church of  
Christ, is Wednesday, the 14th inst. The  
council will convene at 9 o'clock, A. M.

The same council will be called upon, to  
attend to the ordination of Br. Russell Jen-  
nings, to the work of the Gospel Ministry, if  
after due examination they shall judge it ex-  
pedient.

The Churches called upon to assist in this  
service, are, 1st and 2d Baptist Churches in  
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Meeting of the Society, Dec. 11th, 1826.

The object of this Society is truly philan-  
thropic. And the Christian zeal with which  
the Society is labouring in the cause of sea-  
men, is the surest pledge of ultimate success.

The establishment of sailors' boarding houses—the institution of prayer meetings in  
those houses—the circulation of religious  
Tracts among them—inviting them to Church  
—the establishment of Register Offices, for  
the purpose of enrolling the names of those  
sailors who sustain a good character, and giving  
them a certificate to that effect, are among

man to be tried, I pray you to plead my  
cause.

### MORAL.

If this man selected the right advocate  
to plead his case, what method should he  
adopt, whose business it is to plead for the  
eternal salvation of every one who hears  
him? And what industry and carefulness  
should he use, in the skirts of whose garments  
may otherwise be found the blood  
of lost souls?

B

### CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, FEBRUARY 3, 1827.

We have just received a letter from Rev.  
Russell Jennings, dated Vernon, Jan. 31st,  
1827, giving an account of the progress of the  
work of grace in that place, and vicinity.  
The letter came to hand too late for insertion  
entire in this paper; we therefore give the  
substance of it.—He states that the good work  
still continues, and that the prospect is highly  
gratifying. "Those who have made a public  
profession of religion, manifest unabating  
zeal for the cause of the Redeemer. Some  
are still enquiring the way to Zion. The  
work appears to be extending into Bolton, and  
other adjacent neighborhoods. Yet in an-  
swer to the question, Can these dry bones  
live? we can only say, Lord thou knowest."

Yesterday six professed believers were im-  
mersed into the name of the Father, Son, and  
Holy Ghost at Vernon, by Brother Bentley.  
In Manchester, there are now a number of  
anxious souls; and within a few days, a num-  
ber more have professed to find peace through  
the blood of the cross; and some at this time  
express a desire to be buried with Christ in  
Baptism. It is therefore expected that the  
ordinance will be administered next Lord's  
day.

Seventy have already been immersed upon a  
profession of their faith; and Wednesday, the  
4th day of Feb. inst. is appointed for the pur-  
pose of constituting them into a Church, in  
fellowship with the Hartford Baptist Associa-  
tion; together with those, who previously to  
that time shall be immersed.

When assembled together, these precious  
immortals manifest that they have received  
an earnest of their inheritance above, and are  
united in those bonds which are stronger than  
death. What heart so hard, so ungrateful, as  
not to rejoice in a work in which so much  
glory redounds to God; and such solid peace  
and holy joy, is brought to perishing souls. A  
multitude have apparently found mercy in  
this place; yet they constitute but a small  
portion of that innumerable company who  
shall eventually unite in the eternal new song,  
around the throne of God and the Lamb.

Let us rejoice, that the period has arrived  
in this land of liberty, when the word of God  
may have free course, run, and be glorified.  
The time appointed for the council to meet  
at Vernon, to take into consideration the pro-  
priety of constituting the Baptized believers in  
that place, and vicinity, into a Church of  
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the objects embraced in the Report, and  
which have received the attention of the So-  
ciety the year past.

We subjoin a short extract from the Re-  
port, on the subject of prayer meetings.

"Our prayer meetings, during the last  
winter, exhibited a more encouraging aspect  
than at any former period. In the early part  
of the winter, they were principally held at  
boarding houses. Soon after their commencement  
in the fall at the house under the pat-  
ronage of the Society, other keepers of board-  
ing houses presented special requests for  
prayer meetings, until four were established  
weekly, which were continued for several  
months. They were generally crowded; and  
frequently, after the room was filled, numbers  
gathered round the door, and listened to the  
services with the most profound attention.—  
There appeared to be much more readiness to  
attend the meetings, and much more quiet-  
ness in the vicinity of them, than usual. Sea-  
men often took part in the exercises—our  
Bethel friends seemed to receive fresh anima-  
tion—and such was the solemnity which fre-  
quently pervaded the place, that every pious  
heart was ready to exclaim, 'It is good for  
us to be here.'

From the number of the American Tract  
Magazine, for February, we make the follow-  
ing extract:

*From a Letter of Rev. J. M. Peck, dated  
at Rock Spring, Illinois, December 12,  
1826.*

I have the gratification to inform you, that  
I yesterday attended a meeting in St. Louis,  
for the formation of the Missouri and Illinois  
Tract Society. Auxiliary to the American  
Tract Society; and under more favourable  
circumstances than I anticipated when in N.  
York. The Rev. Hiram Chamberlain delivered  
a discourse on the occasion, after which  
between forty and fifty persons subscribed the  
constitution. One gentleman, a merchant  
here, subscribed ten dollars for a life mem-  
bership on his own account; and another ten  
dollars for the same purpose, on account of his  
little son. Another gentleman became a life  
member, on the same terms. A deep interest  
appeared to be felt on the occasion, and a  
deep sense of the immense benefits, which  
would result from the circulation of Tracts in  
the States of Missouri and Illinois. Presby-  
terians, Episcopalians, Baptists, and Methodists,  
cordially united in the good work. Nine  
preachers of the Gospel, of our religious deni-  
nominations, were present, two of whom were  
coloured brethren. It is known that a num-  
ber of branch Societies have been formed al-  
ready, and are waiting to receive a supply of  
Tracts.

I have the pleasure likewise of informing you,  
that the box of Tracts forwarded from  
New-York, arrived in good order, the past week,  
just in season to answer all our purposes.  
Surely the Lord is with us in this thing. A large  
Depository will be opened immediately  
in this place, and it is hoped that the work  
will go on with energy.

Upon crossing the river, immediately after  
this interesting meeting, I met a gentleman of  
my acquaintance from Munroe County, Illinois,  
who, after the usual salutations had been  
exchanged, inquired of me, if I could inform  
him where any Religious Tracts could be ob-  
tained; observing, at the same time, that him-  
self and a number of others, among whom  
were three or four Baptist and Methodist  
preachers, had united in a kind of Society, to  
purchase and circulate Religious Tracts; but  
knew not where any could be obtained in this  
country. The countenance brightened upon  
receiving the information, that a Society had  
just been formed for that purpose; and a box  
of Tracts of 120,000 pages, were now in St.  
Louis.

**General Intelligence.**

**Congressional.**

Nineteenth Congress—Second Session.

**SENATE—January 19—25.**

On Friday, the Senate was mostly engaged  
in the consideration of Executive business;  
and on Saturday did not sit.

On Monday, about three hours and a half  
were spent in the consideration of Executive  
business. A Bill was reported from the Com-  
mittee on Commerce, for regulating the Com-  
mercial intercourse between the United States  
and the colonies of Great Britain. The Bill  
from the House of Representatives, appropri-  
ating 20,000 dollars for the relief of the suf-  
fers by the late fire in Alexandria, was read a  
twice read.

On Wednesday, the consideration of the  
Bankrupt bill was resumed, the motion to  
strike out the 93d section still pending. Mr.  
Berrien opposed the motion, and Mr. Wood-  
bury and Mr. Tazewell supported it.

On Thursday the consideration of the Bank-  
rupt Bill was resumed. The motion of Mr.  
Branch to strike out the 93d section, which  
provides for the voluntary bankruptcy of per-  
sons other than traders, was further discussed  
and rejected.

On Friday—January 19—25.

On Friday, very little of much interest oc-  
curred in the House except the passage of a  
bill appropriating \$20,000 for the relief of the  
Alexandria sufferers, and the receipt of a  
Message from the President of the United  
States, communicating a report from the Sec-  
retary of State, and the correspondence be-  
tween Mr. Clay and Chevalier Huggins, on  
the subject of the discriminating duties ex-  
isted in the Netherlands, on importations in  
American vessels.

On Saturday, the bill to provide for the re-  
linquishment of certain lands sold by the United  
States in the State of Ohio, passed through  
the committee of the whole, and was ordered to  
be engrossed and read a third time, by a vote  
of 86 to 51.

On Monday, the discussion on Mr. Bucha-  
nan's motion to discharge the Committee from  
the further consideration of the Manufactur-  
ers' bill was resumed, but without coming to any  
result. The bill making provision for the  
Officers of the Army of the Revolution went  
into Committee, and an amendment was pro-  
posed by Mr. Condict, proposing \$1000 each

as a gratuity to the Officers, and an annuity  
for life; but the Committee rose without pro-  
ceeding further, and the amendment was or-  
dered to be printed.

On Tuesday, the discussion on Mr. Bu-  
chanan's motion to discharge the Committee  
from the further consideration of the Manu-  
facturers' bill was resumed. The motion  
was negative—aye 97, nays 113.

On Wednesday, a bill was reported by Mr.  
Storrs, from the Committee on Naval Affairs,  
to authorize the building of two Schooners for  
the Naval service, and for rebuilding the Non-  
such. The report of the Committee contains  
a very interesting letter from the Sec-  
retary of the Navy. The bill for the relief of  
the Deaf and Dumb was taken up, on motion of Mr. Wurts, but after some dis-  
cussion, was committed to the Committee on  
Public Lands, with instructions to consider  
the propriety of making a grant of town hip  
to all the States which have not already re-  
ceived land for literary or other institutions.

On Thursday, the House was principally  
occupied in the discussion of the Manufac-  
turers' bill, in committee of the whole on the  
state of the Union, without coming to any re-  
sult. Mr. Ingham spoke at length against it.

*From the N. Y. Statesman.*

**FOREIGN INTELLIGENCE.**

**Spain.**—The King had somewhat improved  
in health. It is said that the Spanish cabinet  
were much alarmed (Dec. 4th,) at the com-  
munications of Mr. Lamb, the English minister.  
They have probably become more so, on learning the course taken by England. In  
order to keep up a show of neutrality, the King  
had ordered that "every Portuguese constitutionalist,  
who might have been made a prisoner of war on the invasion of the Infante,  
and should enter the Spanish territory, should be treated with every kindness,  
and should receive such hospitalities as are due to the subjects of friendly nations and allies."  
The Portuguese Charge des Affaires at Madrid,  
M. de Lima, having communicated the determination of his government, not to recognize  
M. de Casas Flores as Spanish ambassador,  
was at once informed, in reply, that his own diplomatic functions must therefore cease.

**THE GREEKS.**

A letter dated Napoli, Oct. 13th, says: "An  
English vessel which arrived yesterday from  
Constantinople, brought to the Committee of  
the National Assembly, (the Committee of Thirteen,) a letter from Mr. Stratford Canning,  
in which that minister informs them, 'That he has received the instructions he ex-  
pected, touching an arrangement between the  
Porte and Greece; and that they contained  
precise orders to make to the Turkish minis-  
try, propositions founded on the demands of  
the Greeks: that the negotiations between  
Russia and the Porte were to be concluded on  
the 7th of Oct. and that he would take care to  
make known the result to the members of the  
Committee; and that in case of an amicable  
arrangement between the two empires, the  
Russian ambassador would proceed immedi-  
ately from Akerman to Constantinople, to  
terminate as promptly as possible the affairs of  
Greece."

The despatch is signed, "your friend and  
servant, Stratford Canning." The Augsburg  
Gazette adds, that in a subsequent confer-  
ence with Capt. Hamilton, Mr. C. stated, that  
the assurances from France were favourable,  
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at Constantinople.

The despatch is signed, "your friend and  
servant, Stratford Canning." The Augsburg  
Gazette adds, that in a subsequent confer-  
ence with Capt. Hamilton, Mr. C. stated, that  
the assurances from France were favourable,  
and that they augured well of the negotiations  
at Constantinople.

## CHRISTIAN SECRETARY.

From the New York Observer & Chronicle.

## RETROSPECTIVE SURVEY.

[Concluded from our last.]

The spirit of Christian enterprise which is abroad in our churches assumes every year an interesting character. Who ever has watched the progress of these exertions, must be convinced that a new era has commenced in the moral world, which, if he loves the prosperity of religion, he will pray may wax brighter and brighter, till the Millennial morning is ushered in. But as the testimony of facts may be required by some, we will present, in one view, the receipts of several of the most important benevolent institutions in our country during the year embraced in their last Reports, except in the case of those concerning which we have more recent information. The month shows the time in 1826 when the year terminated to which the receipts respectively belong; but if no month is expressed, the entire civil year is intended.

American Board Sept.	\$59,401 90
Am. Ed. Soc.	1826 about 60,000 00
Am. Bible Soc.	1826 53,194 84
Am. Tract Soc.	1826 20,000 00
Am. Baptist Board April	17,770 36
United For. Miss. Soc.	May 14,199 39
U. D., now A. H. M. S	1826 11,935 00
Am. Coloniz. Society	1825 10,936 04
Am. Jews' Society May	8,595 00
Presb. Ed. Soc.	May about 8,000 00
Am. T. Soc. Boston May	29 6,336 00
Meth. Miss. Soc.	May 4,969 00
Conn. Miss. Soc.	1825 4,908 22

\$268,214 00

Here then are thirteen benevolent Societies, receiving in a single year an income of two hundred and eighty eight thousand dollars, only one of which was in existence at the beginning of 1809, and that one the least productive of them all! Numerous other Societies, some of them not less important in their results, are established in different parts of the land; and other charities are bestowed which are not less noble, and tell not less on the interests of the Redeemer's kingdom.

If we extend our view across the Atlantic, we find in Great Britain the same spirit of Christian enterprise, glowing in the hearts of thousands. It is even more generally diffused, we will not say through all orders of the people, but over every part of the land than in the United States. The receipts of fifteen of their benevolent Societies, during the year embraced in their Reports for 1825, amounted to one million one hundred and seventy-five thousand nine hundred and twenty seven dollars; and probably those of the last year have been at least equally great.

Do any inquire, where are the fruits of all these exertions? We answer, they are to be found, sufficiently to compensate a thousand fold for every sacrifice which has been made, in the increase of piety at home. *He that watereth shall also water himself.* They are to be found still more, in the cheering facts which have been mentioned, of the success of missions in foreign lands; and in numberless others which might be added, did our limits permit. As it is, we must confine ourselves to a very few; in presenting which, we will avail ourselves of a brief statement in the last number of the Missionary Herald:

North of Calcutta, far into the interior, in the populous city of Dinaugore, we have heard a Missionary rejoicing over unequivocal proofs of the divine favour attendant on his labours; while a little to the south, at the preaching of some fishermen of that country, the inhabitants of a village have waked from their long sleep torn their idol god from his temple, and presented him to a Missionary of the cross; and were about to demolish the temple itself, and, from the materials to erect a Christian chapel.

Farther to the south-west, at the well-known Vizagapatam, we have heard that the car of Juggernaut had so fallen in the general estimation, as, for a year not to have made its customary appearance; and that its idols, regarded as no longer of value to the natives of the country, had been offered for sale to Christian Missionaries.

Still farther south, but on the same side of the peninsula, we have heard of results of Missionary labour, which are still more animating. At Palamcottah, long the seat of Missionary labours, the powerful effects of Christian influence had begun to be witnessed. In the course of the past year, we have been told of eleven hundred families, dispersed through more than 120 villages, which have forsaken idolatry, and renounced the distinctions of caste. In some villages, we were informed the idol temples had been converted into Christian churches; in others they had been demolished. One village was particularly mentioned, where all the inhabitants, at their especial request, had been assembled for Christian instruction; while three others, incited by this example, had sought to be instructed in the same manner.

We have heard, also, from the Syrians, on the western side of the peninsula;—those native Christians, for whom Buchanan waked up the sympathies of England and America; and we have seen, with pleasure, how, under the fostering patronage of the Church Missionary So-

society, they are gradually improving in doctrine, in discipline, and in practice.

At the commencement of the year, the most painful uncertainty hung over the fate of the Missionaries in Burmah. Whether they were living; or, by disease, or starvation, or the hand of violence, had been removed from the world; no one presumed to conjecture, for there were no data, upon which to ground an opinion.

Late in the year, however, through the wonderful Providence of God, they emerged to light, and tidings from them has diffused universal joy.

The Southern parts of Ceylon, as well as the northern, have also furnished the most pleasing intelligence. We have heard of whole parishes, in which are heathen temples but no worshippers; and we have been told, by a Missionary from that Island, that a temple of Budhu had been offered by the natives for Christian worship, and that in proportion as the Bible had been circulated, the influence of caste, had been destroyed.

Twenty thousand people could read the blessed volume; and before the present year expires, it is expected, that one in fifty, speaking the Cingalese language,

will, by the British and Foreign Bible Society, be supplied with the blessed volume.

Among the Hottentots and Caffres, the word of God, as we have learned, steadily gains influence.

Respecting the former, their punctual attendance on the daily

public exercises of devotion, their se-

riousness of demeanour while there

their readiness and liberality in contribut-

ing towards the temporal necessities and

religious improvement of their brethren,

and their orderly deportment and moral

conduct at all the stations, evince, that the

Gospel has come to them "not in word

only, but in power."

How flourishing the older stations among the Caffres must

be, may be inferred from an account, re-

ceived during the year, of one recently es-

tablished, and named after the founder of

Methodism. Before this station was es-

tablished, the people there assembled were

naked, rambling on the mountains, mur-

dering strangers, living on plunder, desti-

ute of the word of life, and unacquainted

with the Sabbath. But fifteen months af-

terwards, as we learned from a respecta-

ble visitant of the station, this same peo-

ple were collected into something like a

civil society; most of them wore some

clothing, and several of them were very

decently clad; and all were taught to wor-

ship the true God, and to reverence his

Sabbath. From their habitations, or from

among the bushes of that wild region,

the voice of prayer and praise was every

morning heard to ascend.

From Malta, we have heard of near a million of pages, filled with pious matter, and issued from the English Missionary press; in addition to the publications of our own similar establishments on that island.

From Constantinople, a report reached us, in the latter part of the year, founded on the declaration of the indefatigable Wolff, that 500 Jews in that city professed to believe in Christ as the Messiah. Intelligence from other sources, constrain to the opinion, that at least, an active spirit of inquiry has been excited among the Jews of the Capital of the East; an event as strange as it is worthy of grateful observation.

The intelligence from Russia, casts a shade over this picture of light and life; but it is neither deep nor portentous. For the circumstances, under which the Russian Bible Society was suppressed, show conclusively, that it had acted strongly on the public opinion of the nation, and had increased the amount of general intelligence, and had called forth an expression of it, in regard to the rights of the people, civil and religious. The seed thrown, will not be lost. Doubtless many streams have been made to break forth in the Siberian desert, which will never dry up; and the flow of opinion and feeling, thus begun, may continue and increase, till a flood of blessedness shall cover that vast empire.

A stronger and more painful sensation of alarm filled our minds, when we heard of the controversy in that greatest wonder and glory of the age, the British and Foreign Bible Society: and great was the satisfaction, with which we have announced the suspension of the controversy, in a decision which must commend itself to all the lovers of revealed truth. The sturdy spirit of Scotland, which had been roused in the contest, seems not to have been wholly allayed; but we wait in calm expectation of a striking display in the result of providential wisdom.

From the dreary coasts of Greenland, where it would seem nothing short of Moravian benevolence and zeal could live and labour, we have heard of the triumphs of the Gospel. Delightful sight, to behold human nature so wrought upon by grace, that it can empty itself, in humble imitation of the Lord Jesus, and fly from the lights of science, and from the comforts and consolations of civilized and Christian life, to polar snows, and frost, and barbarism, that it may bring to the knowledge of the truth, and to the bliss of heaven, a race of men overlooked by all the world beside!

And these benevolent men have not laboured in vain.

They have founded a Christian church in Greenland; and with sweet transport they now listen to the high praises of God, as they ascend from those icy cliffs to heaven.

Far beyond the ridges of the Andes, in the bosom of a vast ocean, unknown to the world until lately, and when known, known only to be pitied and despised, lie the little clusters of the Harvey and Raiaval Islands. Of these, the last year has held before our eyes a picture, made lovely and attractive by its moral beauty. Polygamy, infanticide, war, and cannibalism, no longer offend the sight. In vain do we look for the wildness and ferocity of the savage. In vain do we listen for the yell of the warrior, or the shriek of the victim. Every where there is peace, and order, and neatness, and industry. The white-washed cottage adorns the landscape, and the church gives grace and dignity to the whole. And by what agency has this change been effected?

"Not by might, nor by power." A few natives of the Society Islands, who, through the instrumentality of missionaries, had felt the love of Jesus shed abroad in their souls, voluntarily offered themselves as the heralds of the cross to these Islands, and were sent thither at the hazard of their lives. There, alone, unsustained, but by the Lord of missions, they prayed and taught, with unceasing diligence, till idolatry fell before them, and barbarism fled away, and the Gospel, as the corrector and the rule of life, became gloriously triumphant.

In different parts of India, according to the estimate of E. A. Newton, Esq. who has resided in that country for several years and taken a very active interest in its welfare, more than 100,000 children are receiving instruction under the various Missionary Societies, many hundreds of whom are females. Of the latter, 1,200 are under the patronage of a single Society in Calcutta. When he landed there in 1821, not one native female was known to be under instruction, among the 30,000,000 supposed to be included in the territory subject to Great Britain.

In respect to the number of converts, some idea may be gained from the fact, that connected with the Baptist Missionary Society alone, there are 1,100 who give evidence of piety, and 400 connected with the missions of the Church.

To conclude—it is the result of careful investigation, that during the past twenty-five years, more than five millions of Bibles and Testaments have been distributed over the globe, in about one hundred and fifty languages and dialects: That there are now, in different parts of the heathen world, about 300 missionary stations; about 1,000 missionaries, 400 of whom are native converts; 40 printing-presses; 150,000 children under instruction; and, including those in the West Indies and Society Islands, at least 40,000 converts who give evidence of a saving change.—If, in the beginning of 1800, when neither the London nor Baptist Missionary Society could name a single instance of genuine conversion, as the fruit of their labour among the heathen; when there was no Church Missionary Society, nor London Tract Society, nor British and Foreign Bible Society; when not one of the benevolent Institutions which now make a principal figure in this country was in existence; when the great contest between truth and infidelity was yet raging: when revivals were comparatively unfrequent, and Christians seemed satisfied with praying for the heathen while they did nothing—if then some favoured child of God could have looked into futurity and seen so near at hand what we now see and hear, with what emotions of surprise and joy would he have contemplated the vision! Let but the same increase of benevolent efforts continue for a century to come,—let them be attended by the same increase of blessings from on high,—and the kingdoms of this world will have become, in an important sense, the kingdoms of our Lord and of his Christ.

## NO. 11.

There are no false Principles in the New Testament.

When I read the writings of those ancient historians, orators, poets, or philosophers, which are so highly celebrated as to form the text-books of modern education, I am grieved to see the multitude of false principles with which they abound. Ambition is fostered and recommended: the love of fame encouraged: military glory displayed before the youthful throng, in the most fascinating colors: and those represented as the first of human kind, who bear away the laurels from the ensanguined field. Literary pride is fanned, and incense offered to adepts in science. Admiration of wealth and distinction is generated; and the profanum vulgus, (the poor people) is pointed at, as an object of hatred or contempt.

From these revered, may I not add idolized authors, I turn to the New Testament; and I find myself in a new world. What a difference of mind and heart! A spark of the same spirit I do not perceive: I cannot discover one false principle from beginning to end. If it be said I am a partial judge, I challenge the

acutest unbeliever to peruse the book with this view. Let him point out one false principle stated with approbation, or recommended to imitation; and I will give up its claim to divine authority. But no such thing is to be found.

Here is a remarkable phenomenon, which must be accounted for by Deists, in a satisfactory manner.—Will it be said, "They were Jews?" But does this remove the difficulty? How came they to be wiser than other people? Merely their being Jews, will not solve the difficulty. Josephus was Jew. He lived nearly at the same time with the writers of the New Testament. But in "The Antiquities of his nation," and in his "History of the War with the Romans," it is easy to detect a considerable number of false principles. Phio, his contemporary, is chargeable with the same faults. The Talmuds, the productions of the most learned Rabbis of a following age, are still worse.

But what is more remarkable, we do not find a freedom from false principles in Christian writers, though they derived their ideas of truth and duty from the New Testament. Commentaries have been written on this book in almost every age. With a pure text before them, they have had every advantage for furnishing the world with a pure comment: but they do not succeed. In the ancient fathers, how easy it is to perceive the false principles of converted pagans and philosophers. In latter ages, the false principles of the Feudal system, often rise before our eyes. Every commentary of the last century, without exception, tho' it was more enlightened than any preceding, will furnish the attentive reader with many examples of the same thing. How extraordinary must this appear to the adept in moral science! Some fishermen of Galilee wrote a book, in which not one false principle is to be found. There is no other book, in which they are not to be found. We find them crowded in the wisest of the ancient heathens. They are to be found in contemporary and succeeding Jews. They are to be found in Christian commentators, from the days of the Apostles to the present time. Nor would the most enlightened disciples of Jesus, who now adorn his Church, be able wholly to escape the same censure. Were they to attempt to write a history like that of the Gospel, how many errors should we find, and how many faults?

Let him who rejects the New Testament, assign a reason for this. Will he say, "Though Christians have been unable to write a book without interspersing false doctrines, a Hume, a Gibbon, a Voltaire, a Rousseau, could with ease accomplish it?" May not a Christian with justice retort, "What they could do, is best known by what they have done?" But do we not perceive in them false principles, and evil dispositions without number? Were this a treatise, and not a sketch, how easy would it be to bring them forward justifying a disregard of God and of his worship, and patronizing or recommending pride, ambition, sensuality, a contempt of others, &c. &c. &c. It will indeed, be obvious to the most inadvertent observer, that no standard of moral sentiments and conduct is lower than theirs. Still, then, the New Testament stands alone, and without a rival. Divine inspiration will account for its superiority and singularity. Let him, who will not allow this, assign a more satisfactory reason.—Bogue.

Reading the Scriptures.—It was said by a pious man, on first hearing a teacher of elocution read a passage in the Testament, "I never heard my Bible read until now." The common mode of reading the Scriptures by clergymen, is faulty in the extreme. And this defect is not confined to any religious denomination. The first rule seems to be, to read naturally, and the next impressively. The sense of the passage ought always to be given; therefore the chapter should be studied before it is publicly read. He who has felt the thrilling effect of good reading will find it hard to excuse careless or unmeaning reading of the sacred Scriptures. Let not the word of God be obscured or hid by monotonous, colloquial, or frigid recitation.—Ib.

Ministerial Converse.—Ministers would do well to know personally every member of their societies. And when occasion offers, it would be very useful to converse with every person. An inquiry into their pious feelings, wants, and principles, even if short, might be of immense service. A chord might be touched that would not cease to vibrate, and a religious development made of everlasting importance to the parishioner. Let not the beloved minister be afraid of obstructing advice, or introducing religion unseasonably. His people will expect religious discourse, as well as other topics.—Christian Advocate.

Visiting Committees.—It is deemed the duty of the pastors of churches to oversee and visit their flocks—it is so: but this does not preclude the appointment of visiting committees in our churches, to go from house to house, to inquire into the

religious state of the members; to converse and pray with them, to bring the importance of this great employment, both pastors and church would witness most blessed results.

From the N. Y. Observer. Temptation resisted.—Gordon Hall, a lamented missionary at Bombay, acquired a thorough knowledge of the language of that country. He was able to write and converse in it, with as much facility as he could in English. I was informed by his widow, who is in this country, that the East India Company offered him a salary of \$10,000, they would relinquish his business, and with the natives. To this offer he categorically gave a negative answer. This would afford occasional assistance hours in a day, when it would interfere with his stated employment. He considered his time consecrated to the heathen, no sum of money could induce him to relinquish the work even for a week. This proves that he was highly esteemed by the company's agents; and that he sincerely devoted to his work.

The London Baptist Magazine, for December, mentions the death of one of the Madagascar youths educated in London, on the coast of Tananarive, at the beginning of the present year.

## REVIVALS.

A Revival of religion commenced in Hartford the latter part of last June. The first fruits of it, seventy-three persons, were received into the Church on the Sabbath of the present year. Most of them were under thirty years of age. There were several others